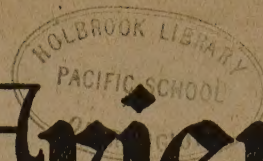


The American Friend



Old Series
Vol. LII No. 4

FEBRUARY 22, 1945

New Series
Vol. XXXIII No. 4

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in the Business of Living

Provided by the Board on Christian Education

For February 25—Jesus, The Son of God
(Matthew 16:13-17; 17:1-8)

CONFESSION OF THE CHRIST

To enter truly into the knowledge that Jesus is the son of God, we must become partakers of that same Spirit which was poured out upon him without measure. While others were speculating upon whom Jesus might be, Peter could say with conviction, "Thou art the Christ, the Son of the Living God." This knowledge did not come to him because he believed what someone told him, but because of an inner witness resulting from his daily association with Jesus. All secular evidence to the contrary, for Jesus had fulfilled none of the Jewish expectations of the Messiah, Christ's spirit was such that Peter could do none other than believe. It had been revealed to him by the Father for Jesus said, "Flesh and blood hath not revealed this unto thee."

So today, to acknowledge the Christ truly, there must come a living, breathing experience of the presence of God. The dawning preception may come through some person in whose life we see evidences of God's spirit at work; an awareness of something beyond the ordinary life; something that enables us to catch glimpses of the realm of the spirit. The conviction may be borne in upon us through seeing a life of sacrificial devotion to the service of mankind. This knowledge may come as a direct revelation which we cannot question, for God's spirit is forever pressing the eternal truths in upon us. Whether it come through others or by direct revelation from God, there is an essence which is unmistakable.

We may question if this experience of direct revelation of God is reserved for the few, the inner circle of mystically-minded folk, or if all men may enter it. While Christ did not take all the disciples to the Mount of Transfiguration, only those perhaps who were prepared to enter into that experience, yet later all the disciples went everywhere, preaching the gospel and their lives were so imbued with the Spirit that many believed and were enabled to enter into a vital experience.

As important and needed as new visions and new openings are to the unfolding of the knowledge of God, we cannot build permanent tabernacles there for they only serve to light the

way for more grounded living. Serving God may cut across much that is accepted as good and right. If the spirit of Christ has been breathed into us as a daily experience, we cannot be governed by the sanctions of society, but by that wisdom which comes down from above which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

As so often happens, the disciples did not know what this experience of God was for, or how to use it. At first they wanted to make it permanent; then they became afraid. They were afraid to trust themselves to the God of their experience, but Jesus dispelled their fear. So too, we frequently brush aside the drawings of the Spirit. We are afraid to cast our lives upon God completely, to be governed by that spirit which Christ sheds abroad in the world, yet only as lives are committed to such living can God's will be done on earth and can we acknowledge truly that Jesus is the son of God.

Questions:

1. Is the verbal acknowledgment of Christ, and assent to his teachings, all that is needed?
2. How is the Christian experience made a reality?
3. Does God ever fail to respond to the earnest groping of mankind for this life of the spirit?

MILDRED D. DILKS.

For March 4—Jesus Teaches Forgiveness
(Matthew 18:21-35)

PARABLE OF RELATIONSHIPS

Whatever else this parable may teach about God or things, the central thought is one of relationships. An impetuous man like Peter who, no doubt, habitually got himself out on a limb by his hasty speech, would quite naturally ask this question as to the number of times a man should be forgiven who persistently sins against another. Surely, thought Peter, seven times is all that should justly be expected of any person.

Jesus cuts away all notions of prescribed rules and goes to the heart of the question, which was one of attitudes and relationships. So much of the parable Jesus used is such an extreme exaggeration that Peter's question must have appeared very ridiculous, and yet

at the same time it points up so very sharply how unchristian many of our attitudes toward one another are today.

Jesus pictures the first servant, who sought forgiveness of the king, as owing ten thousand talents—a sum equal to the entire revenue paid to the Roman government from all the provinces in Palestine in one year. Yet this poor servant said, give me time and I'll pay it all. How that statement reveals the pride of man as though he could ever pay his debt to God, and at the same time it reveals the wideness of God's mercy like the wideness of the sea.

How small Jesus has made the unforgiving feel as he ridicules this same servant because of his attitude toward another fellow-servant who owed him the price of a new coat. The last man's pleas for mercy fell on deaf ears because the first servant had no sense of appreciation of what had been forgiven him.

It is not strange that Jesus through all relationships said, "but if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses."

It would not seem so ridiculous if we refused to forgive only those who do us a personal wrong but how our spirits are poisoned by the exercise of unforgiveness towards those who believe other than we do or refuse to conform to our prescribed conventions. The spirit which says that no good thing can come out of Nazareth is not peculiar to any one age or people. It behooves us all to search our hearts to see if we are harboring prejudices and unforgiving thoughts toward any individuals or groups.

At no place in the life of Jesus does his spirit become more Godlike than when he could pray, "Father forgive them for they know not what they do." Each one of us needs that prayer of Jesus today. How many wrong things we do that we have not yet discovered to be wrong. The psalmist was wise to pray, "Cleanse thou me from secret sins." Let us dwell in amazement on the mercy and forgiveness and goodness of God toward us. From our deep gratitude there may flow mercy and forgiveness to our fellowmen.

Questions:

1. Can anything we receive from God be kept unless it flows out to others?
2. Does a compassionate spirit count the times when his forgiveness is called upon?

PERCY M. THOMAS.

The editorials and articles in the Penn Teachers' Monthly as well as the comments on the Uniform Lessons will be very helpful to the teachers of young people and adults.

THE AMERICAN FRIEND

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EDITORIALS

The Tragedy of Victory

IN the story of "The Iron Duke," Wellington is made to say that there is no greater tragedy than a great victory, except a great defeat.

As the present war ends, we might well ponder those words, for the curse of war lies not alone in what happens while it is on, but also in the way that it ends. Such words and ideas as "surrender," "victors," "reparations," "vanquished," and "defeat" are the plagues of the next generation. They occur at the end of a war and climax its utter folly.

If nations in conflict could assume the attitudes of the sports arena and the forum it would be less tragic. But war is not a sportsman's game. It is always dangerous for one man, in malice, to hammer his neighbor into subjection. It is an immeasurable danger for one nation to drive another to unconditional surrender. The one which surrenders is driven to humiliation—the worst possible punishment. Being of the war mentality, it cannot accept humiliation as final. It cannot meet its defeat with penitence. Instead it tends to project the entire force of its suppressed emotions into plans for vengeance. The war mind can hardly do otherwise. No nation is capable of absolute surrender.

THE AMERICAN PROBLEM

Nor is a victor nation capable of being a victor. Men by nature are not prepared to be victor and vanquished. It is an intolerable relationship. This is especially true since the war mentality under which they have been fighting is incapable of the concepts of mercy, forgiveness and repentance. Individuals might attain such lofty spiritual transformations, but nations can hardly be expected suddenly to turn from darkness to light.

Specifically, America and her allies are about to defeat Germany. The struggle with Japan is becoming increasingly a one-sided engagement. The end may not come soon, but it seems to be in sight. America will emerge from that conflict having lost much in men, property and democracy, but at the same time becoming the greatest world power. The credits of the world economy will largely center here, the starving peoples of the world will look to our farms for much of their food, and the greatest navy of all time will fly the American flag. Back of this

"front" will lie the tremendous resources of a continent.

FOR A TRANSCENDING GOODWILL

What will that do to America? The strongest nation is likely to become the most feared and therefore the most hated. It will not be entirely due to jealousy by lesser powers, but to the sense of superiority that is likely to permeate our words and bearing. Every international act will be influenced by the power we hold. We shall be tempted to "throw our weight about." Even in extending relief we can hardly avoid injury to the sensibilities of those who receive relief. For they are no different in nature from us. We do not want a patronizing service from others, nor do they. It will be almost impossible to live rightly with the kind of victory that will fall to America as the war ends. Will it be her tragedy, second only to a great defeat?

Perhaps we can in some measure transcend it with a better spirit. If so, we must put new content into "Victory." We cannot long be victorious unless we are also a *responsible* member of the society of nations. Victory is highly expendable unless we share it willingly with others. If we do not, it will prove to be but another way of spelling defeat.

On the Trail of New Sins

WE were riding down a road in Iowa after a heavy rain had swept the countryside and eroded deeply some of the farms. Banks of rich soil had been washed into the ditch by the road. Good, black, Iowa top soil was on its way to the Mississippi River. The young Friend riding with us pointed to those wasted treasures of a good farm and remarked, "That looks like sin to me." He, too, was an Iowa farmer in the vicinity, and the sight of such waste hurt him. It was for him a personal problem.

The first reaction to his remark might be a questioning of his use of "sin" as a word and a concept. Is erosion indeed a "sin?" Should not that term be reserved for violations of the ten commandments and the "oral law" of our modern day? What happens to our idea of evil if the results of rainstorms are called "sin?" What kind of theology is this that elicits concern over soil in a road ditch? So might the questions arise to "unsettle" one in his religious concepts.

WHERE IS THE LAW?

The words of this young Friend cannot be easily dismissed. Let us see—what are the ten commandments? “Thou shalt not steal” seems the most pertinent. Is this a case of theft? In so far as the farmer involved was careless with his farm and ignored the ready advice of those who teach soil conservation, he was guilty of wasting his own property, but especially the property of following generations. His act was something worse in its result than theft for it enriched no one. It was strict wastefulness.

Nor can he plead the right to do as he wishes with his own property. No one has any such right. He can be only a bad or a good steward of that which never belongs to one man alone, but to the generations. A farm belongs to all people of all time as the pantry of the world. “The earth is the Lords and the fullness thereof.” To waste it wilfully is sin, for its fullness (food) belongs to his children.

But any other kind of property is not essentially different in its meaning for human welfare and they who hold it are also guilty of carelessness and waste. In fact, some forms of property wrongly used are especially destructive. They easily injure men immediately and leave human waste around their misuse. One sees it readily in the form of property called armaments and in the liquor industry. But there are more subtle property relationships in which all of us participate.

The looms of Asia have for decades turned out a large supply of cotton cloth for America, where the cotton was raised. All of us shoppers have bought this cloth. We were glad for our bargain. But the price, the “bargain,” was partly given us at

the cost of childhood. Little children sleeping near the looms of Asia, “doped” by their mothers to keep them quiet, have paid the price. The very opium trade which we have deplored and against which our missions have worked, helped to give us the “bargain.” Cotton cloth is but one of many illustrations. One could cite the “bargains” on food in 1932 when farmers were losing their savings of a lifetime. Within the web of evil, which permeates modern society, what is the meaning of social “righteousness?”

TOWARD LARGER DEFINITIONS

In fact, the sin of the bargain counter is well nigh inescapable. It often rises in the sweatshops of factories, farms and stores and eludes most of our individual concern and efforts to change it. Time, organization, and education will be required. One person, singly, has little power to change it. Our sin is not entirely wilful and in that measure is not “sin” by the standard definition, but even so we are sharing in evil.

The definitions of social righteousness and sin are being scrutinized more fully today. Other young Friends, like the one in Iowa, will give our present day society a more thorough “screening” than we of the preceding generation have known. Finally we must discover that not property but human welfare should measure the economy of our nation. A greatly expanded concept of stewardship must be created, and it, in turn, will undergird a new social order more like the community of God.

To do otherwise is to go on piling sin upon sin, and “the wages of sin is death.”—E. T. E.

For the Consideration of Friends

By Harold Chance

INTER-VISITATION among Quakers is a living, vitalizing, developing experience. One who has known day by day the kindness of Friends, their hospitality, their generosity of judgment, their eager questing, must feel a closer fellowship than ever before.

It is difficult under such circumstances to think critically about our Society. Yet Friends have not been satisfied with an uncritical attitude. Again and again, they have said, “There are many to sing the praises of Friends. We are concerned about the ways in which we have fallen short—the times we have been weighed in the balances and found wanting.” In attempting to draw together the thinking of Friends on these matters, we are well aware that there is another side to the story. Here, however, we shall try to see where we have failed to live up to our highest traditions; where we have been inadequate to meet the great opportunities thrust upon us.

SPIRITUAL FOUNDATIONS

In the beginning, the life and power of Quakerism centered in a first-hand experimental fellowship with the spirit of God as revealed through Jesus Christ. Friends spoke of this inner fellowship, this Presence, as that of God in every man, or the “Inner Light.” The essential fact was a direct contact, a first-hand experience of God,

which brought forth new religious truth and new and higher moral values. As Howard Brinton says, it supplied power whereby men derived strength to act on this knowledge, and it enabled them to achieve cooperation and unity among themselves. Out of this profound religious experience came our distinctive spiritual message. It is a serious question whether we today have sufficient spiritual depth to continue to maintain our testimonies vigorously and to develop new ones.

A SOCIETY OF FRIENDS

We are not *really* this today. We are not members one of another, united in a loving partnership. In some areas, though our separations are becoming ancient history now, we still lack confidence in each other. As one goes from Yearly Meeting to Yearly Meeting, he becomes aware of the fissures which divide us. There are differences in theology, in language, in forms of worship—tragic differences in our reaction to peace and war. There can be strength in diversity, but when diversity leads to misunderstanding and sometimes to vindictiveness, it is a weakness.

Our Society began like a mountain torrent. Its source was a deep spiritual spring. It rushed on, gathering volume and power from the spiritual lives which fed into

it. It cut new channels, overcoming the obstacles in its course. But gradually this stream reached the lowlands. It flowed more sluggishly. Like an ancient river, it went around obstacles instead of cutting through them. Now, having lost most of its pristine power, it is meandering about on a silted delta and has branched out into many streams.

COMMUNITY CHURCHES

In some Yearly Meetings, our work is expanding through what might be called Friends Community Churches. These churches are an attempt to answer a growing need and opportunity in their communities. They also present a real problem to the Society of Friends. We seem largely to have lost our ability to go into a new community and call out a group of men and women to take the unique positions which Friends have historically held. Instead we tend to lose our uniqueness as Friends, merge our ideas and ideals with those of the community and minister to it on the basis of a common denominator.

There is a steady drift within the Society of Friends today toward filling the function of the community church. This is a relatively new development within the Society. George Fox and the early Friends had such definite convictions and insights about the imminent presence of God as a guide to life that they went into average communities, preaching this gospel and calling out ordinary men and women to accept these principles and live them out in their daily lives—all political and social coercion notwithstanding. This dynamic power still finds expression in some old-established Friends groups, in the lives of individual Friends, in little groups of Seekers, and in new Meetings largely made up of convinced Friends, but it is no longer a dominant characteristic of Quakerism.

OUR QUAKER MINISTRY

A few weeks ago, a young Friend from CPS came to my study for a visit. He had felt a call to the ministry, and after finishing college, had hoped to go on to a theological school. Some day he hoped to serve a Meeting like the one in which he had grown up, where his father had been the pastor.

He has been in CPS for over two years now, and many questions have gathered in his mind. Where could he receive training for a distinctive Quaker ministry? Were there funds available to help him get such training? Could he, as a young pacifist liberal, find an open field for service among Friends? Could he expect a salary that would be sufficient to support a family?

Some of these questions were difficult to answer. We do not have a graduate school for training men for a distinctive Quaker ministry. Men who feel a concern for the ministry must go to seminaries of other denominations. Often they get good training, but it is not Quakerly training. When well-prepared and deeply concerned young people do enter the Friends ministry they are often discouraged by low salaries and sometimes by a lack of cooperation and understanding.

RACIAL JUSTICE

Race prejudice has become strongly entrenched in our Society. For Quakers today this is a moral danger as great as that which faced the early church when Peter refused "to eat with those who were not of his own race at Antioch." We know how that issue was resolved. It is not yet decided how we will resolve our issue.

As matters stand, we neither practice nor preach racial justice with much effectiveness. Many Friends schools, for instance, do not admit Negroes. Our children go through these schools without ever having the privilege of playing and studying with colored children. When

one talks with the headmasters of these schools, they say the responsibility lies with the Meetings. When the Meetings send Quaker colored students, they will be accepted. When one talks with the Meetings, they say the responsibility rests with the schools. They should educate for better racial attitudes. As one Friend said, "If the Friends of today had been as true to their principles as the Friends of yesterday, half of the Negroes in the United States would be Quakers."

BETWEEN PEACE AND WAR

Pacifism has never been a dogma of the Society of Friends, but it has been one of our strongest testimonies and an integral part of our philosophy of life. It is much more than a social testimony. It goes back to our belief in the nature of man and his relationship to God. As Evelyn Underhill has said, pacifism expresses the total Christian revelation of God's nature as absolute love, and the pacifist is only on safe ground when his life is based on and embodies that principle. The fact that so many pacifists felt obliged to abandon the absolute position when the present war increased in intensity shows how few of us had really based our convictions on eternal principles, how much expedience was still mingled with our faith. True pacifism is a courageous affirmation of Love, Joy and Peace as ultimate characters of the real world of spirit; a refusal to capitulate to the world's sin and acquiesce in the standards of a falling race.

Against this background, the participation of Friends in this war stands out in bold relief. We need to get back to first principles. We need another George Fox to move on our consciences and get us to find within ourselves "that spirit that takes away the occasion for all war."

As far as Friends are concerned, we have already lost this war. We have sent too many men into armed services, bought too many war bonds, contributed too many tin cans to scrap drives, paid unprotestingly too much in war taxes, to maintain our inner integrity. Yet by no stretch of the imagination can Friends render a military service which will approach or equal the service to mankind which will result from our being true to our historic peace testimony.

Friends have a reputation for integrity. We may not deserve this reputation, but it still rests more heavily upon us than upon anyone else in England and America today. Men are tearing the world to pieces. In time they will come to loathe themselves for the brutal things they have done to one another. Here in the Society of Friends they would like to find a small island of sanity and good will in the midst of a wildly churning sea.

Sonnet to A Window Washer on a Skyscraper

I watch you there upon your perilous perch,
Engaged in rubbing city grease and grime
From office windows; 'gainst yonder church
You seem somehow an angel of our time,
The Divine Washer, struggling endlessly
To let the sunlight through some sooted pane,
Risking your life in reckless ministry
That hard, cold glass might lose its smudgy stain;
O would to God that you could wash the mind
Of humankind—yes, human hearts and souls,
That we might see how selfish and how blind
Our cities are, immersed in pagan goals!—
That washed of sooty greed mankind might rise
A nobler, cleaner race beneath these skies!

VINCENT BURNS.

While We Wait

By Orville Mendenhall

"WHILE WE WAIT"—Those words usually indicate boredom, but occasionally they suggest the necessity of action in a restricted time. The latter is the meaning here when we consider what can be done while we await the coming of a great leader to give us clarity and guidance. With an unpredictable future ahead of every individual as well as of every nation and race, with unsatisfied yearnings, with lurking fears, with the mounting evidence of man's failure to manage his world, those who are not yielding to despair are eagerly scanning the horizon with hope, however faint, that some one may approach with credentials from the very heart of the universe. This generation has seen leaders arise where leaders were sorely needed whose frame rocketed upward because of the explosive hysteria beneath them. It longs to see one, less spectacular, who will not resemble a tornado so much as a growing tree, whose roots go deep and whose branches rise high because he is in touch with the Creator of earth and sky. It is time for help beyond that of man.

This one's characteristics we can recognize. He will resemble the leaders of other generations. First, he will appreciate the times in which he lives, seeing the bleakness of his era with a stern realism. Second, he will have a vision of what ought to be. Third, he will go through a period of profound personal search, concluding with complete abandon of himself to his cause. Fourth, he will have a transforming experience in which he is conscious of his relation to God. Fifth, he will proceed under Divine leadership to initiate and carry on his work. He will not be turned aside by consequent changes in his way of life or in his status in society. He will disregard difficulties encountered which others, not he, will call sacrifices.

While we wait for him, people have become conscious that the disease of civilization is beyond the control of men. Many grow cynical and draw themselves aside to observe the passing scene, having lost faith in the power of themselves or others to change the course of events. Some will not yield so easily. They, too, are alive to the fact that the Church is unable to bring the power of God to bear upon the affairs of men at this time, but instead of surrendering to the current frustrations, they are giving themselves to a search for the causes and cure of the devastating ills. With the cynics they recognize the symptoms of approaching collapse but they are sure there is a vision of a new day for those

who have eyes to see. Their eyes will become seeing eyes as they come into the right relation to their God, who is august and mighty but who is also a loving Father. They abandon every form of sham, or even indifference, and are seeking reality in spiritual affairs. We may well call them seekers. How many such men and women are among us now, no one knows.

As they find one another and assemble in small groups, they will be of mutual help in their search. Together as a group or as individual members, they will take on the characteristics of this leader whose coming we await. They will catch the vision which is so much needed. As their group worship becomes more profound and the demands upon them clearer, their consecration will become a matter of supreme importance. With complete commitment to their God and to His cause, the translation of the vision into reality will challenge the efforts of a lifetime. Let us repeat here the fifth characteristic of the leader mentioned above. They will proceed under Divine leadership to initiate and carry on their work. They will not be turned aside by consequent changes in their way of life or in their status in society. They will disregard difficulties encountered which others may call sacrifices.

These seekers may reach such levels of life in faith, attitude and behavior that they shall offer real leadership to the community beyond the power of any individual.

Implicit in the strength of the great leader is discipline and discipline will be essential to the lives of the seekers. One of the reasons a farm has been a good place to raise children is that the chores must be done every day at definite and specified times. The cows must be milked. The hogs and chickens must be fed. A boy committed to such tasks recognizes the inescapable necessity attached to the times of his work. Neglect is disastrous. As he grows accustomed to holding himself regularly and without hesitation to definite procedures, his control over himself becomes strong and automatic. He becomes dependable and predictable. When he agrees upon a time and place of action, the matter is settled, he will be there. Also when unusual circumstances arise, he learns to face the problem and to depend upon himself for its solution.

This development of discipline from within by the daily exercise of self-control over one's personal habits is an asset great and probably essential for

those who would be members of such groups as we are considering. Discipline accepted and self-enforced becomes a source of great strength, just as discipline enforced by outside authority becomes a road to rebellion or slavery entailing hostility and bitterness.

The seekers must have their personal habits under sufficient control that they can execute a resolution to pause regularly every day *without any exception* in moments of quiet meditation to extend their acquaintance with their Father and to love Him more intensely. The group may discover methods by which its members can encourage and even lead one another into habits of daily examination and devotion. Some will find for themselves that an appropriate hour for daily meditation is the first, immediately on awakening. This is on the theory that a member of an orchestra tunes his instrument *before* the concert in order that there may be harmony during the recital.

Just as food furnishing nourishment is not the great objective of life but is absolutely prerequisite to physical existence, so this daily practice of personal devotion may not be the greatest religious goal but it does seem to be the underlying essential to spiritual growth. This is apparent in many areas, witness the Moslem with his prayer rug or the daily routine of the great orders of the Roman Catholic Church. In the period 1890 to about 1915, one of the strongest organizations on the campus of the American college was the Student Y. M. C. A. At that time, continuously recommended and much practiced, was the "morning watch." Many of the Y-boys would arise early enough to spend fifteen or twenty minutes in Bible study and prayer before breakfast. It was that generation which saw the tremendous growth of the Association in numbers and power at home and abroad.

Just here is needed a word of caution. A meditation which gives one a comfortable feeling resulting from following old thought tracks, and a virtuous feeling because originally the thoughts were valid and right, may become merely a sentimental retreat from the demanding realities of life. This is a hindrance to growth in either power, courage or insight. Furthermore it will be possible for one to attach himself to one of these groups of seekers on the basis of pious platitudes, repetition of phrases, outward conformity and more or less unconscious hypocrisy. In such a case, he may be caught by the sincerity and

sacrificial living of the others and go through a profound and complete regeneration, or he may find himself uncomfortable and withdraw. The genuineness and simplicity of the meetings of the group for worship are its strongest defense against disintegration for any cause.

A measure of the vitality of meditation, both individual and corporate, is the degree to which it widens horizons and broadens areas of discipline. These have to do with one's relations to his fellows. They are concerned with his responsibility as one unit within masses of people who are faced with serious problems. Among such problems are nourishment of children, underprivileged youth, sani-

tation in backward areas of one's own city or of a distant continent. Possibly the most pressing in this decade are the inequalities of opportunity resulting from economic limitations or racial prejudice. Both of these are factors in the creation of war. A discipline which will implement one's meditation and lead him to an identification of himself with the most underprivileged in his community and to a voluntary surrender of special privilege is indeed rare. Can these seekers induce attitudes and action of that sort among their members? If so, it will be clear that their meditations are not fabrications or escape from reality but are incisive, vigorous and intense periods of communion with the living God.

race relations, international relations, social welfare, economic needs, and the like. In some respects men in CPS have been well placed to undergo the needed growth in mind and spirit. Their experience of minority status may help them to understand and identify themselves with other minorities. Their wrestling with the problems of democratic government in CPS may foster understanding of the dynamics of group relationships. The various specialized schools taking place within the camps have undoubtedly played an important part in the forming of a new social philosophy in the minds of many of the men. Service in mental hospitals will aid many of us in developing an approach to problems of social welfare that is both informed and spiritually motivated.

The most serious inadequacy in CPS in relation to the search has been its failure to provide certain conditions which, for many men, are quite indispensable. A genuine sense of freedom is so indispensable that for many men jail is preferable to the restrictions and injustices of which they are sensible in CPS. For others, there are supplementary satisfactions which are essential to the search: the sense that the work one does is significant and directed toward human need; the assurance that one is bound in with a larger community of searchers, and the stimulus that comes from sharing with that larger group; the challenge, criticism, sharing and encouragement that pertain to free, unbiased search for truth. These are the stimuli that have been most conspicuously denied to men in CPS; their lack perhaps goes far to explain the non-productivity of men from whom much was expected.

Has a search been begun in CPS that holds promise of continuing productively in the future? The answer must be in terms of individuals. For many, it cannot be denied that CPS has meant stagnation and perhaps retrogression. But there are others for whom it has been one of the most formative and stimulating periods of their lives. The source of their inspiration cannot be attributed to CPS as such, nor can their motivation. But to carry on the search in the company of others of like commitment, to test and re-test theories in the exacting laboratory of a hyper-critical social group, to have one's work evaluated with a candor that is rarely found even in academic circles: these have contributed to make CPS both a salutary discipline and an invigorating challenge to many a searcher.

"All men upon a serious reflection must leave off the unessential and press earnestly for the substantial."

WILLIAM PENN.

Civilian Public Service and the Searcher

By Howard and Mary Alexander

Following the article on demobilization by Elmore Jackson in the previous issue of THE AMERICAN FRIEND, the present article further opens the subject, "After CPS—What?" This will be followed by others in following issues, written by persons in Civilian Public Service.

OF the many different ways in which CPS may be judged or evaluated, this article will deal with only one, namely, the relation of CPS to our search for truth and for that way of life which takes away the occasion of wars.

One result of CPS has been the bringing together of various groups of searchers, which have tended to be linked together by the movements of the men from one unit to another. Thus the search going on within CPS has been consolidated, and related to a larger search, which reaches far beyond CPS and the historic peace churches. The search is progressing in the inward life of many a soldier, many an apparently ruthless totalitarian, just as it progressed in the heart of Saul of Tarsus before his dramatic encounter on the Damascus road. The search is an important part of the work of God in the hearts of men; in fact, one of the most important requirements of the searcher is that he must become increasingly aware of this unobtrusive working of God, as a subtle and pervasive force, like the unseen preparations for the budding forth of spring, taking place beneath the hard coatings of uncounted millions of winter buds. It cannot be denied that the CPS camps, as a result of the isolation and easy security that they tend to offer, are apt to reduce one's awareness of the

working of God in the world beyond the boundary of the camp.

The primary objective of our search is a new vision of ultimate reality, or God, and the power to make that vision actual, to remake human life after the will of God. The vision and insights of any previous age will not suffice, because the issues of life that were central for them may have become side issues for us. Thus we are led to a primary condition of the search: the searcher must stand identified with the greatest human needs of our day. A central need is for deliverance from bondage to fear, hatred, greed, revenge and the unending succession of wars. Some of the men in CPS have begun to learn how to use those deep-rooted forces which bring strife and contention to an end, and which eliminate fear whenever they are employed.

Another need is for the transformation of science and technology until they are fit to serve and interpret the highest issues of human life. The scientific enterprises with which CPS is associated are ideally adapted for this kind of undertaking, because in all of them the bearing upon human welfare is readily apparent. This is especially true of the researches in various forms of disease and in nutrition and other physiological phenomena; somewhat less, perhaps, is it true of research in soil and forest conservation. We have hardly yet begun to take full advantage of these opportunities, nor is it clear whether there are men in CPS capable of carrying on such an undertaking. The challenge and the opportunity are nevertheless undeniable.

Our age is in desperate need of a completely altered outlook upon problems such as those of labor relations,

A Deputation Visits Mexico

By Sylvester Jones

MONTERREY, the metropolis of northern Mexico, was the first objective of Merle L. Davis and me on our recent visit to the republic on the south of us. When I was in Mexico twenty-six years ago, Monterrey was called the Chicago of Mexico. This time I heard it called the Pittsburgh of Mexico. My loyalties tempted me to feel resentful, until after ten days of wading ankle deep in mud and slush, I came to feel that the variation in pseudonym was a compliment to Chicago. Perhaps when the completed building operations cease obstructing the streets, and the boulevards are paved with native asphalt and stretch unhindered through the wide reaches of suburban additions, it will be able to stand on its own. Moreover, it may be that some American metropolis will be proud to be called the Monterrey of the United States. However that may be, Monterrey is the gateway from the United States of America to the United States of Mexico. It is the hub of the Friends field in that country. Today the magnet of industrial employment has drawn a number of Friends families to this area, giving promise of a permanent Friends group.

SOME GREAT CHANGES

Both culturally and economically Mexico has made great advances. The working people are more self-respecting and independent. No longer do you see the railway stations crowded with jobless peons, seeking warmth and sleep, huddled through the night like animals in a corral. The mechanization of industry has done much to bring this change. A regard for the rights and interests of workers has gone hand in hand with industrial development.

New procedures in agricultural production were brought to my attention in three ways. Along the highway between Monterrey and Victoria are new and vast plantings of citrus fruits. About halfway between the above cities is the town of Nuevo Morelos. It is in the midst of the orange groves. Never before have I seen such an exposition. I have seen California and Florida, but here on both sides of the highway for the whole length of the town was one continuous exhibition of fruit. Pyramids, cones, ornamental walls, graceful arches, covered booths, all made of oranges and grapefruit. Some were a riot of color, some had fantastic forms but withal it was tastefully artistic. It showed a civic pride.

A new industry in Mexico has de-

veloped from the guayule. This is a wild shrub which from time immemorial has grown in profusion on the desert plains. Economic necessity has brought about the utilization of this shrub for the production of rubber. The plant contains so much rubber that one can take a piece of the shrub, scrape off the outer bark, then chew it. The taste is not unpleasant and you will soon have a piece of rubber in your mouth, not unlike the consistency of chewing gum. The processing companies in Mexico pay thirty-five pesos per ton for the guayule and bear the entire cost of harvesting and transportation. It takes five or six years for the plant to reproduce itself for the next harvest. The thirty-five pesos per ton net, for the product of what is practically desert land, makes a new and welcome source of wealth. We were brought into contact with this industry at Cedral, once a mining town, where Friends had a prosperous mission, but which in recent years has become almost a ghost town. Now it has some promise of revival due to the guayule industry.

AN ECONOMIC TURN

Mante is another town that is being awakened by a new industry, the manufacture of cane sugar. Friends are being drawn here by industrial opportunities. Our stay here was all too short but it was long enough to sense the atmosphere of the place. More than any other place we visited, it reminded me of Cuba, especially of the sugar mill towns of the early days of the sugar industry in Cuba. There is one difference, however, here the sugar mill is a cooperative affair of a sort. It seems that the workers and planters own forty-nine percent of the stock of the sugar company. The government owns fifty-one percent of the stock and hence has a controlling interest. The town is building up, and settlers are moving in. Sugar cane can be raised profitably in Mexico.

Mexico is much better situated for making experiments in economic matters than is the United States. The mass of the population in Mexico a few decades ago was so desperately poor that they could afford to experiment. If they failed they would be no worse off and they stood a possible chance of gaining. In the United States the workers have such an important stake in things as they are that they must be more cautious in experimenting, lest

they lose something more precious than the possible gain.

AN EDUCATIONAL VIEW

The Roman Catholic Church in building up its own prestige and authority, has found it easier and not uncongenial to its interests to leave the mass of the people in ignorance. The consequent superstitious subjugation of the latter has made it seem necessary for the governmental leaders to place limitations on the exercise of religious functions, especially when these involve group activities. Public religious services can be held only in officially designated church buildings and these must all have their ownership vested in the Federal government. While a householder would probably not be jailed for holding public religious meetings in his home, he does expose himself to the possibility or even probability of having his family home nationalized because it is being used for public religious services.

An example of how this works is seen in the situation in Monterrey. In this city Friends, which number there about forty or fifty, have no church building in which to meet. They cannot even hire a hall as that would expose the owner of the hall to having his building nationalized since it would be used for public religious services. The only alternative seems to be for members to assume the risks involved and hold the meetings in their homes.

When Merle Davis and I were in Monterrey, the meeting for worship was held in the home of Francisco Chavez. When the meeting started, someone suggested that, as a matter of precaution, the door off the street be closed. "No," said Francisco Chavez, I want the door left open so that anyone who wishes can enter." Evidently he was willing to undergo any risks involved for the sake of a public meeting. However when a hymn was sung, they were cautioned to sing softly so that it could not be heard down the street.

Just now, under the leadership of the Archbishop Martinez, there is being inaugurated a campaign against the Protestants and the Masons. Large placards are displayed in public places, especially at the entrance to churches. Translated they read as follows: **WARNING — CATHOLICS! THE PROTESTANTS ARE GOING FROM HOUSE TO HOUSE SELLING BOOKS AND PERNICIOUS PAMPHLETS. DO NOT BUY THEM AND**

IF UNFORTUNATELY YOU HAVE BOUGHT SOME, TURN THEM OVER TO THE PRIEST AT ONCE. Stickers were distributed to all families with the order to paste them in the windows. These read as follows, "We are Catholics. We reject and condemn all Protestant propaganda as contrary to our national traditions and contrary to our love for the Holy Virgin of Guadalupe." Since all practicing Catholics will faithfully obey the above order, it is significant that in the majority of homes the stickers were never put up.

In Mexico City, Heberto Sein and his wife Susanne have a class in their home on Sunday morning for the study of Quakerism. This is followed by a meeting for worship, held after the manner of Friends on the basis of meditation. If the weather is not favorable, it is held in the house. The day I was there it was held in the front yard. The only separation from the street was a thick hedge. The Seins seemed to have no fear that there would be untoward results come from a religious meeting such as this. They are doing a unique and very helpful work. Heberto Sein is the son of a Friends minister who served many years at Matehuala. Heberto is a supervisor in the public schools of the Federal District.

FRIENDS ARE SERVING

A comparison of Mexico as it was twenty-five years ago and the Mexico of today, cannot but bring out the astounding growth in educational work. Twenty-five years ago, the Friends School was the best known in Victoria, the capital of the State of Tamaulipas. Today it no longer exists but like the Friends Academies of the middle-west, it has left in its trail a group of public schools which are serving the community with resources and personnel that Friends could not supply, but for which they could and did point the way. Victoria has some four or five public school buildings which for size and architectural design will compare favorably with school buildings in cities of like size in the United States.

The Friends School still lives in the persons of those who are carrying the torch of education in a wider field. A member of the Friends Meeting and a graduate of the Friends School is the Mayor of Victoria as well as a professor in the State Normal School and the School of Arts and Industries. The head of the Agricultural School near by is a Friend. Other graduates of the Friends School are serving in the well-equipped public schools. I do not have the figures at hand, but I believe that research would show that there are more Friends in the teaching profession in Mexico in proportion to the total membership than there are teachers among Friends in the United States.

FOUR YEARS IN OCCUPIED NORWAY

BY MYRTLE WRIGHT

Myrtle Wright arrived home from Sweden, after living for four years in German occupied Norway. She left England in January, 1940, to go as the Friends Service Council representative to the new Quaker Centre in Denmark. In the following April, while on a visit to Friends and Old Woodbrookers in Norway, she was caught there by the German invasion. She writes as follows:

The Germans arrived in Norway three days after I did, I was never arrested. When I applied for permission to leave the country, the two German officers were impressed on finding I was a Quaker. But the Gestapo then arrived and forbade British women and children to leave. I was later interviewed by the Gestapo on two occasions, both to give full particulars of myself, to explain why I had been to see Friends at Stavanger, and later to say why I had been speaking English to students. Otherwise I was left entirely under the control of the Norwegian police to whom I reported when I traveled.

It has been a wonderful experience to live those four years in occupied Norway and to watch the active nonviolent struggle against the Nazi idea and practice which the country has maintained throughout every department of its life, and this practically without any physical violence. The struggle has been based on the legal maintenance of the Norwegian constitution. All the members of the High Court of Justice resigned rather than administer laws not in accordance with the constitution, and from all other sections of the community similar protests were made whenever the Nazis attempted to interfere. You have heard about the resistance of the teachers and the consequent deportation of many of them to the north of the country.

In public vehicles on one will sit next to a German. Anything in which there is Nazi control—from public sports displays to concerts which are being broadcast by the official radio—is boycotted and no one goes to see the German films.

One of the big demonstrations was the action of the parents in 1942 against the official attempt to bring all the children into a Nazi youth movement. The sending of letters of protest by parents was so organized that all communications reached Oslo on the same day. The department was snowed under with hundreds of thousands of letters and nineteen special sorters had to be employed. The regulation was never enforced.

These are just some of the examples of the way in which the Norwegians—except the two per cent who follow Quisling—are determined not to consent to the Nazification of their life and minds. The Church, too, has made a magnificent stand and has won the admiration of many who otherwise have no use for her. Yet this means that there is also the danger of the Church becoming a means of political demonstration. The churches are packed, but many have gone to demonstrate national unity, and not always to worship.

The public behavior of Germans in the streets in Norway has been on the whole correct. But the general treatment of Norwegians by German and Norwegian Nazis is getting worse and worse. The number of arrests is greater, and releases are few. The terms of imprisonment are quite arbitrary and torture is applied to women as well as to men. I hate to have to say it, but I believe that little of what has been written about the wholesale brutality of German treatment has been an overstatement. We must understand what some Germans can do to other people, but we have got to see also how this is destroying the German people themselves morally at the same time.

We must recognize evil where there is evil. At the same time I am convinced there is a Christian way which we must continually seek. But I know that while we must not be sentimental, our reply as Christians must include no element of retaliation or revenge. It may seem almost a cliché, but it is not those who suffer most who hate most. I have found as regards myself that the most terrible thing is the lack of confidence in Germans which all this creates.

But in addition to the attitude of resistance, I should add that wherever Norwegians are together, there is always much discussion not only of the best way to resist the threats of Nazi control, but also of the future—the treatment of Germany, our personal and international relationships, and the rebuilding of Norway, its social, educational and spiritual life as well as material and economic. It is in this personal contact that it has been possible to put the positive and creative pacifist viewpoint—the Christian viewpoint, even if the term Christian is not often mentioned.

There is no fear of Russia in Norway, such as exists in Sweden. Indeed, some Norwegians look upon themselves as a sort of bridge-State between Russia and Western Europe.

Swedish Friends are growing in number. They are keenly interested in relief work and have just received ten tons of clothing from American Friends for distribution.

Word Pictures of Our Meetings

Deep River, North Carolina

By Helen Titsworth Binford

DEEP RIVER MEETINGHOUSE stands, a sort of signpost over the junction of five roads. Two, one paved and one not, leads towards High Point over Deep River, which belies its name up here; one toward Jamestown, past a former academy for girls where many Friends women taught, and past the site of the once-famous Beard's Hatters Shop. A fourth road goes toward Friendship, past the old Meeting schoolhouse and past the woody entrance to the home in which Mother Margaret Hill Binford was living until the family moved by covered wagon to Indiana in 1860 or 61. The fireplace and cranes in the kitchen remain as they were then. The fifth road leads directly away from Guilford College and Greensboro to the very front of the Meetinghouse. There has been a church there since 1751. A modern horsewoman rides right past two old "upping-blocks" there and never gives either one a glance. The women of years gone by knew the great convenience of upping-blocks when it came to getting on or off a horse.

The cemetery has many an old grave, and a rose-covered fence which was put there by the modern Cemetery Memorial Association. This Association meets in an all-day session each year in June, and its dues make possible a cemetery caretaker. It, as well as many another group, makes use of the long picnic table placed in the grove behind the Meetinghouse. Respectful, loving memory and happy times in the present are not incompatible.

The old, ivy-covered Meetinghouse, set in a property of fifteen or twenty acres, is rectangular in shape, with beautifully arched, twelve-paned, shuttered windows. On one side, near a very old brick walk, stands a large oak which is said to have grown over the hitching ring in its side used by Quaker worthies of bygone days. The front of the building has a central door and two arched windows, with the date of the present house, 1875, carved above the door. The electric company marred that side by putting the meter right there in plain sight. There is a low wall of field stone around the yard, and great trees shade the house and the nearby log hut, built for social activities and for the Sunday School. It would be hoped that the charm and symmetry of the old building will never be spoiled by adding to it. The old bell, posted in the back, came from the abandoned schoolhouse where Nereus Mendenhall, L.L. Hobbs, Franklin Davis and other prominent North Carolina Friends taught.

Entering the front door brings one directly into one of the Sunday School rooms, with another opening off of it. These rooms take the place of the gallery that used to be right over the front door, where the colored drivers and other servants of the prominent families used to sit during the meeting hour. The high-ceilinged room itself has simple wooden benches and a floor of wood.

The platform is better arranged than many in rural Meetings. There are two windows behind it but, instead of making glaring spots at which you have to look when you watch the speakers, the shutters on the outside are drawn, and there are soft, sand-colored draperies to shut out the glare. The five ladder-backed and rush-bottomed chairs behind the pulpit are really not old, nor is the fifty-year-old, round-faced clock with its long pendulum case, but the table on the floor in front of the pulpit came from the original Meetinghouse. On one side of the platform is a place for the choir, and on the other is a "Service Roll," beautifully made, but looking out of place in a Quaker Meeting. In the center of the wall above the row of chairs is a painting in soft colors of the first Meetinghouse. This painting does not intrude as do so many of the crude paintings of Christ which appear in front in so many of North Carolina's rural Meetinghouses.

Many a well-known Friend has lived in Deep River community and worshiped here in days gone by. J. Elwood Bundy, the artist; Amos Stuart, father of Elbridge Stuart, himself well-known as trustee of New Garden Boarding School; Marshall Elliott of Romance Language fame; Addison Coffin; James Mendenhall, who founded Jamestown; the forebears of Charles Beard the historian; Nereus Mendenhall, and Mary Mendenhall Hobbs, his daughter; and many others who made Deep River an educational center second to none among Friends in the state. There are many young people now among the more than two-hundred members of the Meeting but most of them go into town to work rather than attending college, and the educational emphasis seems to have gone with some of the older families. Most of the older members are farmers, owning their own land. It was interesting to hear some one say that, "The Briggs family, though very active in the Meeting, is not one of the really old families—only four generations of them have been members." A descendant of the

Beards still lives in the community in the house which antedates all the others nearby.

Jesse Henley, father of David Henley, as a lad lived in Deep River, and hauled the first load of sand to make the foundation of the present building. He says that the first building had two entrances and separate sides for men and women. He also describes the nearby "poorhouse" which was set in the middle of ten acres of the Meeting's property of forty acres, and was surrounded by a rail fence. Any homeless family, or even two families, of the Meeting could use this house temporarily when necessary.

The second and many subsequent meetings of the Manumission Society (1816-1834), for "the amelioration and gradual eradication of slavery," were held here. There has always been, and there remains to this day, a feeling of friendship and respect between the colored and white citizens of Deep River community.

The Meeting still remains a center of the good life of the community. There is a spirit of cooperation between the older and younger people. No members take part in the morning Meeting for Worship unless assigned a duty, though opportunity is always provided for it. The Monthly Meeting is likely to be small, but the bi-monthly Bible class of young people under the leadership of Joseph Peele, the pastor, holds one of its meetings on that evening and, after supper and the class hour, the whole group of about seventeen stay for Monthly Meeting.

Last year there were fifty young people who met for Bible reading with Joseph Peele each evening for a week. Then, instead of holding a week of revival services, this class had charge of a week of Bible stories. It was truly a deeply spiritual experience and a number joined the Meeting as a direct result. To sit at Joseph Peele's feet in a reading class is a rare privilege. One cannot help wishing that many ministers might attend such a class.

Each Friday evening the hut becomes a regular community center for thirty-five or forty young folks, when they meet for fun and refreshments, with many of the parents there too. Dr. Weis, of Guilford College, has organized an orchestra of twelve or fifteen young musicians. The young people and children especially make use of books borrowed from the lending library of the Five Years Meeting.

This year, the Meeting is holding prayer meetings each week in homes of members. A Berea Class, under the enthusiastic leadership of Irma Peele, meets each month in the homes, and is

active in any project which needs attention. These projects include visiting, temperance work, putting crushed rock in the yard, helping with the library which the young people started, keeping in touch with the boys away from home, and with the sick, older Friends, and absent members. There is a Missionary Society of more than twenty members.

The Peeles are busy in season and out, visiting in the homes, starting or helping good works in the community, caring for any one who needs help in any way.

Deep River Meeting! Almost two hundred years of service to the world! A stream of life, continuous and ever-renewed by the Spirit of God.

unto his people. "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." The climax of Zacharias' recitation of the purpose of Christ's mission was this: "to guide our feet into the way of peace." But of all the great Biblical texts on peace, doubtless the one most pertinent here is that in John: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you."

Unto this last: The parable of the laborers in the vineyard conveys one of the more difficult lessons of the Scriptures, for it seems to violate the usual considerations of equity. No wonder that those who had worked long hours protested, "These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day." Likewise, the elder son in the parable of the prodigal was aggrieved. From these parables it is possible to conclude only that the mercy of God is infinitely wider than the justice of men. God is the father, not only of the upright, of those whose entire lives have been spent in his service, but also of the prodigal, of those whose time has been largely mispent. Christ's brother is ultimately Everyman. Who "this last" to enter into the knowledge of the will of God may be in historical terms is unknowable and irrelevant. Of whatever nationality or race, however scarlet his sins, "this last" may ultimately enter into the Kingdom and find a welcome there. When the Kingdom comes, God's spirit will be in all and over all. Until this triumph, Christendom is to go forth undauntedly, bearing precious seed.

As unto thee: Does this mean that bread and peace are obtainable by the individual now, at the moment of this commission to go forth, or then, when "the time" comes? Is the commission addressed to persons who have already begun to live in things that are eternal, who are to seek for others what they have already found? Perhaps it is. But can the "gift of bread" be wholly satisfying when millions of friendly folk (or a single enemy) starve? Is the "bequest of peace" perfect until it is received even by "this last"? Surely it cannot be. "The kingdom of heaven is like to a grain of mustard seed." Now, in this life and in this very imperfect world, the Christian has already entered in part into his heritage. But the mustard is not wholly mature; the heritage is not fully possessed by anyone, until by "this last."

Go thou forth weeping, bearing precious seed, until the time come, and the kingdom, when Christ's gift of bread, and bequest of peace, shall be "unto this last as unto thee."

The Gospel in a Line by Ruskin

By Alfred C. Ames

Go thou forth weeping, bearing precious seed, until the time come, and the kingdom, when Christ's gift of bread, and bequest of peace, shall be "unto this last as unto thee."

IN these wonderfully meaningful words, part of the last sentence of *Unto this Last*, John Ruskin expressed with the concentration of poetic inspiration, a significant interpretation of Christian living. Some of the connotations of this sentence for one reader are as follows.

Go thou forth: Too often, under the influence of the prohibitions of Mosaic law, it has been and is possible to think of the Christian life as one of inactivity, of withdrawal, of renunciation for its own sake. Some feel that Christianity says, "Do not go." But the last words of the Gospel according to Matthew are not to be forgotten: "Go ye therefore, and teach all nations . . . and lo, I am with you alway, even unto the end of the world." The Christian is not inhibited by his faith from action, from doing, but he is rather under the command to act, to do, to go. After telling the parable of the good Samaritan, Jesus briefly stated the lesson: "Go, and do thou likewise."

Weeping: Tears and the occasion for tears have been the lot of man from the beginning, and at few times more obviously than in our own. The true faith is not one of sentimental optimism; it is not blind to the world's suffering, or indifferent to it. By precept and example, if not always by inescapable necessity, we are called upon to see and to care.

Bearing precious seed: Here we are reminded of the parable of the sower; of Christ's saying, "He that soweth the good seed is the Son of man" . . . and of God. The imitation of Christ lays upon those who aspire to follow the Master's way the obligation to sow, broadcast, if not in the whole world, in those corners of it which the individual can reach, the seed of the gospel of the preparation of peace, the good news of the power and the patience and the love of God, and of the fact that all things

are possible to those who place their trust in Him.

Until the time come, and the kingdom: To mortal men, the fullness of God's time heartbreakingly slow. Coventry Patmore wrote bitterly,

The truth is great, and shall prevail,
When none cares whether it prevail
or not.

Truly the kingdom may not come in our time, or in our children's time. The vast majority of Christians no longer live in momentary expectation of the apocalypse. But even though the wicked prosper, God is not mocked. Paul wrote confidently to the Galatians, "And let us not be weary in well doing; for in due season we shall reap, if we faint not." The time is coming and will come, and with it the Kingdom of God on earth, among men, in history, for our gospel and our faith assure us that God wills this consummation. "Thy Kingdom come . . ."

Christ's gift of bread: The social gospel emphasis on the propriety, on the necessity, of religious concern about the securing not only of the means of existence, but also of the material conditions of a more abundant life than the exploited can usually attain, is a wholesome one. Such concern is an indispensable characteristic of the informed Christian conscience. Such concern is not beneath the dignity of God Himself. In the wilderness, God's people had not only the pillars of cloud and fire, but also the manna. Prominent among Christ's miracles are those of the feeding of the multitudes. We owe thanks to God for the bread we have, as for "every good gift." The daily bread for which our Lord taught us to pray is a symbol of the concern of God and of the Christian for the means of physical well-being.

And bequest of peace: For a time, dictators may be able to provide bread and circuses. But when Christ gives bread, peace is given also. This peace is not the mere absence of strife and war. It is a serenity of spirit, a harmony with divine purposes. Peace is a fruit of the Spirit, what God speaks

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

To Strengthen Our Devotional Life

While Friends do not think of one season of the year as being more holy than another, the Lenten season seems to be a logical time for a renewed emphasis on the devotional life and a time for a commitment to the Christian life.

A great deal of material and many books are available to assist people of all ages to achieve desired ends. *Thoughts of God for Boys and Girls at Easter Time* is a pamphlet of daily devotions for families with children and young people. This little book with devotionals for each day from February 16 to April 30 has become exceedingly popular in many of our Meetings. It can be had for the price of fifteen cents a single copy, or thirteen cents each for twenty-five or more copies.

Families who do not possess a copy of *Quaker Meditations Number Two*, priced at thirty-five cents, are missing a rich source of material for private or family devotions. If you are not in the habit of spending some time in devotions, why not use this season of the year to start a very essential habit in spiritual growth. A few other books of this type are listed below.

FOR PRIVATE AND FAMILY DEVOTIONS

ABUNDANT LIVING	E. Stanley Jones
THE CODE OF CHRIST.....	Gerald Heard
THE CREED OF CHRIST.....	Gerald Heard
THE DAILY ALTAR.....	Willett and Morrison
EVERY DAY A PRAYER.....	Margueritte Harmon Bro
THE EVENING ALTAR.....	Carl Wallace Petty
I WILL LIFT UP MINE EYES.....	Glenn Clark
THE PORTRAIT OF A CARPENTER.....	Winifred Kirkland
QUAKER MEDITATIONS, NUMBER II	
STREAMS IN THE DESERT.....	Mrs. Charles E. Cowman
A TESTAMENT OF DEVOTION.....	Thomas R. Kelly
THOUGHTS OF GOD FOR BOYS AND GIRLS AT EASTER TIME	
WITH THE MASTER	Philippe Vernier

Our thoughts quite naturally turn this season of the year to the passion of Christ and particularly to the theme of the cross.

Many splendid books are on the market which are both devotional and inspirational in character. Below is a listing of a few of the newer things.

FOR MINISTERS AND CHRISTIAN WORKERS

BEHOLD THY MOTHER.....	G. Bromley Oxnam
THE CROSS AND GREAT LIVING.....	W. E. Phifer Jr.
A DIALOGUE IN THE DESERT.....	Gerald Heard
FACES ABOUT THE CROSS.....	Clovis G. Chappell
GREAT QUESTIONS OF THE LAST WEEK.....	B. H. Bruner
IN QUEST OF A KINGDOM.....	Leslie D. Weatherhead
JERUSALEM THE GOLDEN.....	Arthur Wentworth Hewitt
THE MAN CHRIST JESUS.....	John Knox
ON BEGINNING FROM WITHIN.....	Douglas V. Steere
PERSONALITIES OF THE PASSION.....	Leslie D. Weatherhead
A PLAIN MAN LOOKS AT THE CROSS.....	Leslie D. Weatherhead
THE PREDICAMENT OF MODERN MAN.....	D. Elton Trueblood
A PREFACE TO PRAYER	Gerald Heard
VOICES OF THE PASSION.....	Dretzmann and Oldsen
WHY THE CROSS?.....	G. Ray Jordan

INDIAN ASSOCIATES

Speaking of Indians, the title of Ella Deloria's book for mission study this winter, is quite apropos for Quakers since we have been celebrating the three hundredth anniversary of the birth of William Penn, friend of the Indian; observing the seventy-fifth anniversary year of the Associated Executive Committee of Friends on Indian Affairs; and also studying The American Indian in interdenominational missionary groups throughout the country. What better time for *Indian Associates* to renew their allegiance to our Friends Centers among the Indians in Oklahoma, or to become new members in this fellowship? Since April 1942, when *Indian Associates* was organized, there have been six hundred ten members, including individuals, Sunday School classes and missionary groups from fifteen Yearly Meetings. The purposes of *Indian Associates* are to spread information regarding Friends' service among the Indians, add to the salaries of our workers in these days of high prices, and give encouragement to the Committee by helping with needs not covered by the regular budget. You may send in your dollar subscription, or more, to B. Frances Wright, Dunreith, Indiana. Friends' historical interest will be given a new significance and our present concern for this minority group in our midst will be deepened. Renewing your membership or becoming a new member would be an appropriate observance of Interracial Month.

The Fellowship of Prayer, for use during the Lenten Season, are now on sale at two cents each, plus postage. Order from the Federal Council of Churches, 297 Fourth Avenue, New York.

When the Eighteenth Amendment was repealed, the per capita drinking was one and one-half gallons. Five years later it was fifteen gallons. Dr. E. M. Jellinek, director of the Yale Plan for Alcohol Studies, estimates that the United States has three million excessive drinkers and six hundred thousand alcoholics. On a statistical basis, he found that forty-five million Americans "took a drink" and that one in twenty of these would become an excessive drinker at the present percentage rate. In Soviet Russia all alcoholics are said to be registered and their personal and social histories filed in accordance with a comprehensive scheme of control which has been developed by the state.

Because a path is difficult and dangerous, we must not avoid it but only ask if it be the right path.

TOWARD FELLOWSHIP
IN MEDITATION

Conducted by Herman Newman

PERSEVERANCE

At all points we are hard pressed, yet not hemmed in; perplexed, yet not at our wits' end; pursued, yet not forsaken; struck down, yet not destroyed.

2 Corinthians: 4:8.

* * * *

But the world that God did make—praise his name—is filled with hardship. To be sure, some of the hardship falls too heavily upon certain of his children. We have not yet learned to share difficulty or prosperity in any far-reaching fashion. But most of our hardship is the very stuff of growth. Look! . . . A man bent double under burdens he cannot lift—and the same man standing straight under the same burdens and ready for more!

MARGUERITE H. BRO

* * * *

Give us the courage of the soul's high vision,
Though its fulfilment here we never see;
The heart to make and keep the brave decision,
And faith to leave the ultimate with Thee.

MARIE LENART.

* * * *

In noble ideals there is something aggressive. They are not aggressive like an army with gun and spear, but aggressive like the sun which coaxes a June out of a winter. All great truths are persistent. Each form of right is a growing form.

DAVID SWING.

* * * *

Be still and cool in thy own mind and spirit from thy own thoughts, and then thou will feel the principle of God, to turn thy mind to the Lord, from whom life comes; whereby thou mayest receive His strength, and power to allay all blusterings, storms, and tempests. That is it which works up into patience, into innocency, into soberness, into stillness, into staidness, into quietness, up to God with His power.

GEORGE FOX.

* * * *

When temptation comes, make it an opportunity to gain new strength by standing fast, that you may enter into that life of gladness and victory to which we are called.

Friends Discipline.

* * * *

Just as the Truth never stands still, but is in its nature a process of evolution, so the mind of the seeker after it can never stand still. Only in the process of daily conquering them anew do we . . . gain life and freedom. And it

is in the devotion to this search after the Most High . . . that the dedicated life consists; the life dedicated to the noblest quests, and not to be judged by apparent failure to reach some fixed and rigid goal, but rather by the quality of its striving.

LORD HALDANE.

* * * *

So long Thy power hath blessed me, sure it still
Will lead me on.
O'er moor and fen, o'er crag and torrent, till
The night is gone;
And with the morn those angel faces smile
Which I have loved long since, and lost awhile.

JOHN HENRY NEWMAN.

* * * *

O Thou unseen yet ever near our souls: anew we ask, with common needs and sympathies, Thy help and blessing in our lives. Be with us now, as we remember before Thee struggle and failures. . . . Teach us our kinship with all who have conquered in difficulty and loved even through pain; and so make our worship fruitful in toil and trust: through Jesus Christ our Lord.

A MESSAGE

To those within the Christian fellowship in other lands, from the National Study Conference on the Churches and a Just and Durable Peace, Cleveland, Ohio, January 16-19, 1945.

We have met to rededicate ourselves to the fulfilment of our responsibility toward establishing a just and durable peace, and to consider what that task requires of us. We have been constantly aware of our comradeship with you within the Church of Christ.

We thank God that through these years of separation His grace has sustained those who have been faithful to His will. Many of you have withstood the violence of destruction, the outrages of persecution and the sorrow of loss in degrees far beyond our experience or our full comprehension. We have been humbled and inspired by such faith and valiant loyalty to our common Lord.

We look forward to the day when we may again meet with you in more direct fellowship, laboring together to reconcile the estranged peoples of the world and to lead them to the paths of righteousness and peace.

Even now we assure you that you are near to us in prayer and that we live in confidence that God is leading His church to new power in the world.

"Now unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end, Amen."

GIVE THE DIVINE ITS DUE

How many times have we heard the statement, "Give the devil his due?" This phrase is a rather prosaic and common line in the vocabulary of men. He places good ends before our eyes and vision, but only if he feels that he can persuade us to attempt reaching our desirable end by utilizing his technique of bad means.

Today we have many who are preaching the doctrine of arriving at peace, a very desirable end, by using war methods of force, a bad means. This is an ethical concept that has been often debated by philosophers since man began to think—whether good can come of evil, or if an end will ever justify the means.

Christ answered this issue once and for all in his dealing with the devil concerning the third temptation. Jesus was offered all the kingdoms of the world, a very desirable end, if he would accept the terms, "If thou wilt fall down and worship me"—a bad means. A person may have several and sundry ways of expressing the divine attribute. Sooner or later we all practice it in some degree, regardless of how small the area of our life.

When someone happens to accentuate the vile side of his personality and gains the name of a devil and then, by chance or purpose, happens to express a desirable and worthy trait, the divine attribute in him comes to the surface. Instead of saying the familiar, "Give the devil his due," we should fervently plead for the truth and state, "Give the Divine its opportunity."

ROSS COULSON.

CPS Camp 91.

CONSCIENTIOUS OBJECTORS AT WORK

Eighty-three Conscientious Objectors from Quaker camps have served as human guinea pigs in a variety of medical experiments, it is revealed in a report compiled by the Civilian Public Service Office of the American Friends Service Committee. During the last twelve months, these Quaker-supervised camps have had an enrollment of one thousand seven hundred and twelve men, of whom nine hundred eighty-five have been engaged in special service projects. Ninety-four are at work in hospitals and mental institutions, three hundred sixty-five are in forestry service, and two hundred thirty-four are in soil conservation projects. Agriculture and dairying, public health service and national park service are some of the other fields in which Conscientious Objectors labor without pay. The aim of the Friends Civilian Public Service is to place as many men as possible in human welfare work.

Book Reviews

A BIBLIOGRAPHY OF THE PUBLISHED WRITINGS OF RUFUS M. JONES

By NIXON ORWIN RUSH

Colby College Library, Waterville, Maine, 1944; Price, \$2.75; 58 pp.

Nixon Orwin Rush of the Colby College library, Waterville, Maine, has made a great contribution to our knowledge of the writings of Rufus M. Jones by compiling, *A Bibliography of the Published Writings of Rufus M. Jones*. This contains a chronological list of the books and pamphlets which Rufus M. Jones has written; a list of the five hundred or more articles in periodicals showing the volume and date on which these were published; chapters in books where he has not written the entire book; introductions, prefaces and forewords; and the reviews. In addition there is a six-page statement about Dr. Rufus M. Jones, this Quaker leader, preacher, author and professor.

This is the type of a book which every Quaker library and Friend interested in the writings of this Quaker thinker should have.

MERLE L. DAVIS.

HISTORY OF Y.M.C.A.—CHURCH RELATIONS IN THE UNITED STATES

By S. WIRT WILEY

Association Press, 347 Madison Avenue, New York 17, N. Y.; Price, \$2.00; 227 pp.

All who are interested in the rise and development of the work of the Y.M.C.A. in the United States will find this carefully written work of S. Wirt Wiley most informing. The writer has for years had intimate and active connection with both churches and the Y.M.C.A. and in such manner as to enable him to give basic and illuminating facts related to the theme of the book.

Beginning with the first Association organized in Boston in 1851, which was endorsed by four major evangelical churches, he shows how the relations between the Association and evangelical Protestant churches began. These relations were not always without tensions which the writer does not ignore. The active relation and influence of Dwight L. Moody and Dr. John R. Mott are interesting reading. The nature and scope of Association work is carefully treated, including the modern enlargement of areas of activity which has often drawn sharp criticism from various sources. The last chapter is devoted to "Problem Areas in Y. M. C. A.—Church Relations" and observes, in closing, that these will be best promoted in

the future "when the interests of youth are kept in the foreground, and institutional interests are considered only as a means to an end."

ALBERT L. COPELAND.

THE POSTWAR WORLD

Abingdon-Cokesbury Press, Nashville; Price, \$2.00; 207 pp.

The 1944 Merrick Lectures of Ohio Wesleyan University give the information and ideas on the postwar world of educators, a world court judge, a United States senator, the diplomatic adviser of UNRRA, the general secretary of the Church Peace Union and a member of the research staff of the Institute of Pacific Relations and of the Foreign Policy Association—all persons of responsibility and authority. A variety of problems are discussed with sound historical perspectives and hard-headed realism. Some of the topics are regional, others deal more specifically with social, economic or political problems.

"If another world conflict is to be avoided it is vitally important to construct a different and better postwar world." "It is not enough to beat down the enemy. We must build up the world, including the enemy." Therefore the roles of Germany, Japan, China, the small states and Soviet Russia in the one world of tomorrow are considered. The way the peace treaty, power politics, the methods of rehabilitation, the international organization, the economic setup, competition and monopoly and American Attitudes will affect the postwar world are presented. The directions in which the world will find substantial elements of political, economic and social health are pointed out.

GEORGE A. SCHERER.

THE RISE OF CHRISTIAN EDUCATION

By LEWIS J. SHERRILL

The Macmillan Company, \$2.50.

How did the Hebrew people pass on their religious tradition to their children? What kind of instruction did they use? How effective was it? Similar questions arise as to primitive Christianity, early patristic Christianity, and also the Church during the Middle Ages. There has been a great need for a competent history of Christian education. Lewis J. Sherrill, dean and professor of religious education at Louisville Presbyterian Seminary, has given us such a history and also philosophy of Christian education.

The book deals with the religious education of the Hebrew people and that of the post-exilic Jews; it studies the new and revolutionary kind of teaching done by Jesus and the kind of a religious

society which he produced; and, in succeeding chapters, it traces the various educational developments within Christianity during the first fourteen centuries of the Christian era. The author plans, in a second volume, to deal with the period from the Fifteenth Century to modern times.

Says the author, "This book is born out of a conviction which can be stated in either of two ways. It can be expressed by saying that any living form of religion has its education, and cannot possibly avoid having it. To put it the other way, any effective religious education flows out of living religion." This observation becomes clear to the reader as one follows the author in this fascinating study.

Many facts from past experience are discovered which should prove of great value today. For instance, what kinds of religious instruction have been given in the homes? What were the first "Sabbath schools?" How has teaching been used in worship? How, when, and where have the Scriptures been used in religious education? What kind of religious training has been given to religious leaders such as teachers and ministers? To what extent has the Church interested itself in teaching children?

Here is one among many startling conclusions: "In the entire fourteen centuries of the church now being considered, there was nothing even remotely comparable to the Jewish school for boys where the Bible (Torah), and unmistakably the Bible as such, was taught."

This would seem to be one of those "must" books for all pastors and all other teachers and leaders of religious education. We shall look forward with interest to the complementary volume.

A copy will be placed by the Department of Adult Work in the Friends' Lending Library at Richmond.

JAMES R. FURBAY.

African natives of Tanganyika, Kenya and Uganda are taking an active interest in the organization of Co-ops, according to *Race Relations News* of Johannesburg. Ability of the natives to organize along modern lines has been demonstrated by the Co-op societies which form the Kilimanjaro Cooperative Union. They have a total membership of 27,000, are run by the Africans themselves and handle yearly some 750,000 pounds worth of produce which the members grow.—*Worldover Press*.

The use of strong drink produces more idleness, crime, disease, want, misery, than all other causes put together.

London Times.

THE TRUE CONSCIENTIOUS OBJECTOR

Who is a true Conscientious Objector to war? What sort of a man is he? What are the prices he must pay? These, and many others, are a few of the questions filling the minds of people whenever the expression, "Conscientious Objector," is heard.

A sincere and true Conscientious Objector should be courageous. He is anything but the names often tagged upon him such as: "coward, yellow, unpatriotic, misfit, anti-social, crackpot, religious fanatic, etc." "Courage" should be his given name, for it takes courage to stand up for an ideal, or conviction of thought, or way of life, when the entire world seems to be against you.

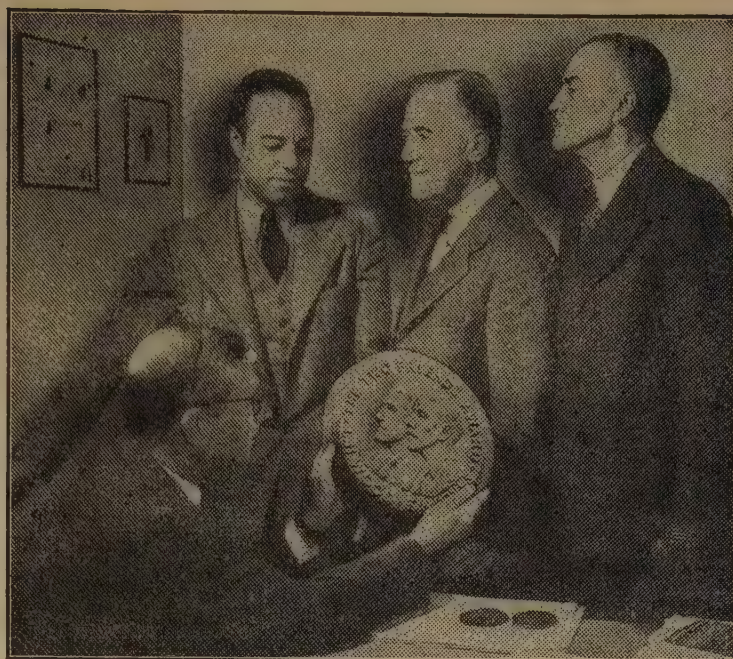
He is found in practically every country of the globe. These are the prices he pays: Some countries give him almost complete exemption; some send him to national work camps to do work of national importance; others send him off to a hard and tough concentration camp; others send him into exile and prison. There are many other cases in which the Conscientious Objector to war is quickly executed. These men go to their death, true heroes unafraid to pay the price that their state has asked of them for their courageous ideals of peace and brotherhood.

His devotion to the principles for which he stands should be so sincere, so strong and established, that if tomorrow his country should demand that he pay the full price for his belief—the penalty of death—he should be able to do this. If his brother, the soldier, can in every land and country give his last breath for a cause on the field of battle, so must the true objector to war be able to give his last drop of blood in the cause of that for which he spiritually is fighting. Many men have already paid this price for their ideals.

He is not an objector to war only. More than that, he should seek and live the positive way of life—the life of peace. He seeks mastery over self. The self he has sought to control and pacify. He is gentle and kind, for only by the virtues of so living can be put into practice his belief, that "Love is all." He knows too, that the world can never enter into that higher and finer way of life until gentleness and kindness are practised by all. For to be gentle and kind is to be truly strong.

His sympathy and understanding for his fellow soldier is great and genuine. While he does not ask the soldier to believe and do as he does, he may ask him for a small degree of respect or tolerance. As a matter of fact, he should go on of his way in helping, within the limits of his conscience, his soldier

L. Hollingsworth Wood Is Honored



Establishment of the Two Friends Award for outstanding teamwork between Whites and Negroes in the advancement of interracial accord honors a widely-known and loved Friend, L. Hollingsworth Wood (center standing). His profile with that of Eugene Kinckle Jones is struck on the obverse of a medal to be awarded to white and Negro persons for outstanding contributions in interracial understanding.

brother; for they are and will be forever his fellow men. Together they must think, plan, and work, to build the new world of peace and order.

He can never claim for himself perfection in his convictions, ideals, or beliefs. He should be able to say often to others these words, "Perhaps you are right and I am wrong." He is a champion of the things for which he lives and battles. For that which he may consider to be *good* or *true*, he is zealous. If he defends his way of living, it must always be in a spirit of humility, of gentleness, and spiritual nobleness.

He should be considerate and tolerant. It is out of consideration and tolerance for others that we are measured. Life brings to us as much success and happiness as we give of consideration and tolerance to our fellow man. Out of this daily practise of tolerance and consideration emerges the possibility for the new age to dawn upon us. As each individual learns to practise this, each community enters into the spirit and, as each village has it, so it will spread over all the nations.

In the end there is but one way of life for the true Conscientious Objector to war—this is to live selflessly. To live selflessly is to live victoriously.

-CPS Camp,
Lapine, Oregon.

VAL D. BAIMA.

MARINES CAROL JAPANESE

A report from the Naval Chaplaincy includes a story portraying both tenderness and irony within the war.

It was Christmas eve and the world was still chilled while reading delayed accounts of the ferocious Battle of Tarawa.

Yet on Christmas eve of 1943, a group of United States Marines went to the prisoners' compound here and serenaded the prisoners from Tarawa with Christmas carols.

Machine-guns surrounded the area and it was apparent enemy prisoners thought they were being prepared for mass execution when they were lined up before the Marine carolers.

When the Chaplain with the Marines indicated the program had concluded, one of the Japanese stepped forward and expressed his gratitude "as a Christian" and several of the others shouted "Merry Christmas."

Those same singing Marines even then were preparing to invade the Marshall Islands. They departed a few days later. With them in the invasion was the Navy chaplain who arranged the strangest singing bee.

Hope thou in God; for I shall yet praise Him, who is the health of my countenance, and my God.

QUAKERDOM • AT • LARGE

During the year, 1944, the American Friends Service Committee received about \$3,200,000 for all services. The largest receipt was for foreign service, amounting to \$2,030,000. Nearly one-half million dollars were received for Civilian Public Service.

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Through the distillation of coal, Donald Dodd, chemistry major in Pacific College, is producing epinephrine or adrenalin. His work with home-made equipment was recently featured in the Oregon press. He works in a gas mask. He also contemplates branching out into other fields such as an improved form of penicillin.

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A series of leaflets compiled and copyrighted by Leonard S. Kenworthy, Fairmount, Indiana, presents quotations from prominent Friends and others. The copies on *William Penn Speaks* have been particularly popular. The series also includes Fox, Woolman, Lincoln and Kagawa. The price is five cents each; \$1.50 for fifty; or \$2.75 per hundred.

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Khalil and Eva Rae Totah and family are now living in America. Khalil is serving as minister of a Congregational church at Mattapoisett, Massachusetts. For many years he has served the Friends schools at Ramallah, Palestine as Principal. Friends acquainted with the Totah family will be glad to know that they are nearer neighbors. Their address is Box 54, Mattapoisett, Massachusetts.

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Kenneth E. Boulding, one of the Five Years' Meeting representatives to the Cleveland Conference of the Churches on a Just and Durable Peace, writes a reaction on his experiences: "It was something of a revelation to me to witness the strength and statesmanship of the Federal Council, and a humbling experience to see so many earnest people who were *not* Friends so honestly seeking truth! This 'Atlas Complex' that we have is something that it takes an experience such as this to undermine!"

NEWS OF OUR MEETINGS

Salem Friends Meeting, Iowa, enjoyed a series of revival services, January 7-21, under William J. Murphy of Bellevue, Washington. The attendance was good and members experienced a deepening of spiritual life and earnestness. Most notable results were among the young people who shared fully in the

meetings and were renewed in spirit, many accepting Christ.

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Ermin C. Perisho writes that Lela E. and Robert Gordon were with the Wyandotte, Oklahoma, Meeting for ten days of services early in January, which resulted in greatly strengthening the members. They were asked to speak at the high school five times, where they were most helpful. The meetings were very successful and the people expressed the desire for them to continue another week.

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Muncie Friends Meeting received fifteen new members into membership on February 4. The minister, William J. Sayers, has a training class for membership with Friends each Sunday morning in his study. A new group is again in training. February 4 was also the anniversary of the dedication of the Meetinghouse and many sent thank offerings in appreciation of what the church has meant to them. Isaac Harris and his committee on February 14 presented information on the Quaker Haven Improvement Plan. This was family night and a carry-in supper was held.

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The young people of Dublin Quarterly Meeting met at Dublin on Sunday evening, January 28, about seventy-five young people being in attendance. Following a social hour held in the basement where refreshments were served, the group gathered in the auditorium. Special music was given by the orchestra and young people's choir. Orville Fisher, pastor of the Mooreland Meeting, led in the devotional period. Logan Smith, pastor of the Fountain City Meeting, brought the message. These Meetings are held each quarter under the leadership of Martha Langston Mills, Chairman of the Young People's work of Dublin Quarterly Meeting.

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The sixty-fourth anniversary of Christian Endeavor was observed by Bangor Quarterly Meeting Societies in the social rooms of the Marshalltown Friends Meeting, Monday evening, February 5, with the annual dinner and program. A committee of the women of the church served a chicken dinner to those in attendance, numbering about one hundred, who were seated at attractively decorated tables. The theme for the evening was "Since Christ is Lord." Paul Biatto, pastor of the Bangor church, offered prayer and music and toasts were given by members of the

different societies. Cecil E. Hinshaw, president of Penn College, Oskaloosa, gave the address of the evening on "The Christian Victory." A prayer of consecration was given by Wade Dillavow, pastor of the Liberty church, and the meeting closed by singing, "Blest Be The Tie."

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In the December Monthly Meeting, of the South Salem, Oregon, Meeting, Stella Robbins, member of Chicago Friends Meeting and a teacher at the Tule Lake Japanese Center, California, spoke of her work with the Japanese children. At the January Monthly Meeting, the local Service Committee presented their work. Marian Bowen in charge of Marion County Welfare work, also was present and told of the work of this organization. From January 7 to 21, Oscar Brown, pastor of Rosedale, California, Meeting, held services here which resulted in a number of young people as well as adults accepting Christ. Both the Rosedale Church and the Highland Avenue Church cooperated in attending and contributing special music, and the fellowship was very precious. John Trachsel, minister of South Salem, led in the singing and the younger members were faithful in attendance and in personal work.

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Springdale Quarterly Meeting was held at West Branch, Iowa, February 4. A mild winter day made possible a gratifying number of representatives from each Meeting, with all the pastors present, as well as two retired ministers. Guy Hunting, Muscatine, gave the sermon of the morning, with special consideration for the youth of today. The entire student body from the Scattergood School, together with their teachers, attended. Dinner was enjoyed together, and an interesting session of the Women's Missionary Union followed. A vote of approval as to the recording of Earl Prignitz, Buffalo, as a minister, was an important item of the business session which was conducted by Taylor Guthrie in the absence of Lewis Herwig. At the Young People's Group Meeting, held at Bloomington, on Sunday afternoon, Vernard Cox was the speaker, each Meeting sharing in the music and devotions.

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At Oskaloosa, Iowa, Quarterly Meeting on Saturday, February 3, the main emphasis throughout the day was placed on missions. Orval Cox, minister at Marshalltown, spoke at the meeting on Ministry and Oversight, urging his

hearers to become Christian giants. At the morning worship hour he brought a challenging message based on Isaiah's call to service and on Christ's commission to his followers to be witnesses. Following the dinner, the Women's Quarterly Meeting Missionary Society met, the New Sharon Meeting being responsible for the program. A pageant, given by seven of their young women in costume representing various fields, stressed present conditions in those areas. In a brief address, Cecil E. Hinshaw, president of William Penn College, urged every Friend to realize his personal responsibility as a message-bearer either in his home community or abroad. Friends received inspiration for continued faithfulness in the service of their Master.

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Harold N. Tollefson reports a good attendance at Virginia Quarterly Meeting in spite of inclement weather and travel difficulties. The sessions were very helpful. Concern for more participation in the meetings for worship as well as in the responsibility for the work of the Meetings was stressed. Albert Simon was able to be present and gave a helpful insight into the work he did while at the Mill Point Prison camp last year. Film slides were shown that gave us a clearer picture of the beauties of nature in that region, as well as the setting of the Federal Prison Camp. He also showed pictures taken by Bolton Davidheiser of the Civilian Public Service Reclamation Project at Trenton, North Dakota. Quarterly Meeting at Washington was a venture in having two sessions at the same time. Fairfax Quarterly Meeting and Baltimore Quarterly Meeting were able to conduct their business expeditiously and profitably at the Irving Street Meetinghouse. Each Clerk conducted the business of his group before the membership of both Meetings satisfactorily.

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Fairfield Quarterly Meeting, Wilmington Yearly Meeting, was held at Leesburg, Ohio, January 26 and 27. In spite of icy roads, eleven of fourteen appointed representatives to Ministry and Oversight as well as other members were present Friday. A distinctive feature of this meeting was the animated discussion of the topic, "Are Friends Satisfied to Remain One of the Smaller Denominations?" Saturday's sessions were, of course, more largely attended. Dr. Lorin Hadley of Ohio State University and pastor at Fairview, was the speaker in the morning, the emphasis being placed upon preparation to meet the needs of returning members in the post-war period. The noon hour, as usual, was a time of friendly fellowship and a cooperative dinner. Clerks, C. Vincent Fairley and Jennie Karnes, efficiently

conducted the business session in the afternoon, and Jeanette Hadley was in charge of the Junior Quarterly Meeting during the same hour. In addition to routine reports, plans for departmental work, and service committee activities, Ethel Wall, Executive Secretary, gave a very interesting review of activities and conditions in Tennessee as she observed them on a recent visit. Friends accepted the invitation to hold the April meeting at Fall Creek.

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The Religious Education Committee, in cooperation with the pastor, Earl Cox, planned special services for both the Bible School and worship services of Fairmount Friends Meeting, Sunday, January 25, that day being the opening of National Youth Week. The program was largely participated in by the young people. Two young men gave the morning devotions. Isaac Harris of Amboy, and head of the Young People's Department in Indiana Yearly Meeting, talked to perhaps forty or more young people at the Bible school class hour. Rev. Harris brought the message at the worship service and the choir rendered appropriate music. A carry-in dinner was served in the newly decorated basement. Members of the high school band were guests for the day and played in the Sunday School hour and in the afternoon service. Hershel Hiday, Chairman of the Religious Education Committee, presented a high school student who gave the Bible reading and prayer. Harry Wood, Superintendent of the Sunday School, presented Oren Kelsay, teacher of the young people's class, who spoke on the need of education in our religion. L. I. Casey spoke also, giving an inspiring outline of the book of Matthew. It was felt that the service was well worth while.

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Western Quarterly Meeting met at Cane Creek Meetinghouse in Snow Camp, North Carolina, on February 10 for its regular session, with an attendance of over two hundred. Representatives from all of the twelve Monthly Meetings, except one, were present. One event that attracted considerable attention, was the presence of seventeen ministers, eleven of them being residents of Western Quarter, while six were listed among the, "visiting Friends." Calvin L. Gregory, minister in the Liberty Meeting, spoke during the morning meeting for worship from the text, "And the parched ground shall become a pool," Isaiah 35:7. Following the bountiful picnic meal served in the basement of the meetinghouse by the women of the host Meeting, the business meeting was carried out under the directions of the clerks; Victor Murchinson and Ruth Hockett. Reports from the various Meetings were read, department chair-

men told of the various lines of work being carried on in the different Meetings, and the Quarterly Meeting went on record as being opposed to peace time military conscription. Cane Creek, the host Meeting, is the oldest within the Yearly Meeting, having been established in 1751, and now has a membership of three hundred eleven. Elbert D. Newlin is serving his fourth year as pastor, being Cane Creek's first full time pastor.

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In January, the East Whittier Missionary Society was hostess to the Whittier Friends Evening Circle. Joy Ridderhof and Ann Sherwood were present and told of their recent trip to Mexico and Central America. The Brotherhood sponsored a family night in January, when a pot-luck supper was served to about seventy-five persons. Music was furnished by the Lowell School orchestra and motion pictures, taken in Europe just prior to the outbreak of the war, were shown by Mr. and Mrs. Peterson. The White Gifts offering amounted to \$1226 this year. A watch-night service was held on New Year's eve. A combined Christian Endeavor meeting for all ages held a fellowship hour, this being followed by a sound motion picture, "My Beloved Son." The minister was in charge of the worship service which followed. On January 21, the youth choir of thirty young girls, many of them students of Parnell Boarding School, appeared for the first time in their new white and purple robes. They sang several special numbers and a prayer of dedication was offered by the minister, who also preached on the theme, "Let the People Sing." The Week of Prayer was observed with services being held in various homes and at the church. On the following Sunday, lists of ten names each were distributed to members who were to make those individuals subjects of special prayer for the week. The lists were exchanged each Sunday.

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Wilmington Meeting has been favored by the presence and helpful messages of visiting friends during recent weeks: A. Edward and Marian Kelsey, just returned from Palestine; Thomas Kiphart, Cincinnati, Ohio; B. F. Lamb, Executive Secretary of the Ohio Council of Churches, Columbus, Ohio; Merle Davis, Mission Board, Richmond, Indiana; David Henley, American Friends Service Committee, Pasadena, California.

Mary Lane Charles of Wilmington College, and others, arranged for Merle Davis, a Cuban girl of Dayton, and a few Wilmington Friends to meet with the Mexican group employed by the B. and O. Railroad at New Vienna, Ohio, on Saturday night, January 20, when

pictures of Mexico were shown and a social hour had together. The Peace and Service Committee of Wilmington Meeting and some other interested Friends met January 21 at the close of the morning meeting for dinner to discuss the work of the Committee. Letters and literature on peacetime conscription were sent to boys in CPS, in military service, and to some non-resident members. Reports of the recent meetings of the Service Committee in Philadelphia were given by those who attended. David Henley, Executive Secretary of the American Friends Service Committee on the west coast, brought valuable information about the Service Committee and also about the Cleveland Conference on a Just and Durable Peace, which he had just attended.

* * * *

The advent of the year 1945 found South Marion Friends faithfully maintaining their past record in loyalty to Christ and the church of which he is the head, although undergoing somewhat of a test by having to worship and work in rented quarters. A fire on December 2, caused by an overheated furnace, very badly burned the interior of the brick church building. Officials of Marion College placed their Chapel and class rooms at the disposal of the Meeting, and both Sunday School and worship services are being held regularly until they can be resumed in the church building. Plans are being developed to restore the building within the present walls as soon as possible; much needed additional Sunday School rooms to be added when building restrictions are lifted.

The present pastoral year had a happy beginning in October when the new minister and his wife, Luther and Mrs. Addington were present, following their long trip from Idaho. A reception was held in the basement of the church. Two evening prayer meetings are still being held each week. Each "first" Sabbath of the month, contributions are received for missions and they have averaged over one hundred dollars, or twelve hundred for the year. This indicates real interest and vital spiritual life. Charles Bailey of Damascus, Ohio, was with the Meeting for two weeks of services, with Billy and Marie Lewis in charge of the music. These services were beneficial to the Meeting.

THE DES MOINES MEETING ACTIVE

The Des Moines Meeting has been active in local and civic affairs, as well as in its world outreach. Nearly all of the members of the Iowa Service Committee are members of this Meeting, and many others of our members have

assisted in the work of the Friends' Hostel for Japanese-Americans, contributing household furnishings, money, and services. The Women's Sewing Circle has sent during the past year a half-ton of clothing to the American Friends Service Committee.

Two groups are studying Quakerism. Ross Wilbur, director of the hostel, is leading the young married class in the study of Friends history, based on the recent volume by Elbert Russell. Two prayer and reading circles, one meeting on one side of the city on Wednesday mornings, and the other meeting on the other side, in the evening, have been reading and discussing the tentative *Faith and Practice of the Friends*.

The most valued assets of this Meeting are its young people. Seventeen are away at school, ten at Penn, three at Scattergood, one at Westtown, one at Antioch, and two at Grinnell. Three attend the local Drake University. When they were at home during the holiday season, they conducted a Watch Night party for the entire church. The program included games, a variety talent show, motion pictures, refreshments, and closed with a worship service in charge of the pastor. The Meeting has planned to have another Sunday evening forum series during the month of March.

CONTRIBUTORS

ALFRED C. AMES—Professor at Illinois Institute of Technology, Chicago; member of Evanston Friends Meeting; 929 Brummel Street, Evanston, Illinois.

HOWARD AND MARY ALEXANDER — Howard Alexander is a CPS Assignee at the Laboratory of Physiological Hygiene of the University of Minnesota; Mary Alexander is in the office of the Agricultural College; 1629 Sixth Street, S. E., Minneapolis, 14, Minnesota.

HELEN T. BINFORD—Member of North Carolina Yearly Meeting, Guilford College, North Carolina.

VINCENT BURNS—Poet, lecturer and author, Hollywood Hotel, Hollywood, California.

HAROLD CHANCE—Field Secretary for the Peace Section American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pennsylvania.

SYLVESTER JONES—Friends Minister, member of Executive Committee of the American Friends Board of Missions, former missionary to Cuba, 1205 Harris Trust Building, Chicago, Illinois.

ORVILLE MENDENHALL—Friends minister, former president of Whittier College, now on deputation to England for the American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pennsylvania.

HIGHLIGHTS OF HOME MISSIONS COUNCIL

In a report on the meeting of the Home Missions Council of North America, which took place January 8 to 10 in Atlantic City, many pertinent facts were contributed by various leaders of the twenty-three home mission agencies constituting membership. Attention was called to the fact that if 36,000,000 persons in our nation are not connected with any church, and if 26,000,000 receive no religious instruction, then America presents one of the greatest mission fields in the world. The need for city churches to assimilate the people in their immediate constituency, rather than trying to cling to the remnant of original membership which usually is too far removed from the church geographically to exert much influence, was stressed. Attention was called to the fact that the philosophy of life of masses of American citizens of varied backgrounds was derived more from the movies, the radio, and the funnies than from any influence of organized religion. It was felt, however, that if the light of faith is alive, missionary agencies, churches, neighborhood houses, and Christian centers will not want for financial and moral support, but if that light dies, the churches will become entirely fossilized and institutionalized.

Looking toward the future, it was brought out that the only sure thing is that there is certain to be a great surge of population shift following the war. All boards see that the rural church, greatly weakened in recent migrations, must be strengthened and guided. Corporate planning will be needed in city areas, where the pressure of new populations upon the old has further complicated an already confused area. Attention was called to the fact that the current reduced high school enrollment throughout the country, due to wartime employment of teen age youth, is evidence that "weaknesses in state child labor laws have become clear under war-employment conditions, as thirty-four states still permit children to leave school at fourteen years and many fail to set any age or hour limits for a large number of occupations."

It was stressed that peace is not a state of suspended animation or of absence of conflict, it is full of dynamic conflicts, of demanding challenges, of continuing opportunities for growth or for regression. It has even greater demands to make of us than war. Every crisis in human affairs is an opportunity. The Church of Christ has always made its greatest contribution in times of crises.

TREATY RATIFICATION

Relaxing our sovereignty — Several House members have proposed that the present two-thirds rule in the Senate, required for the ratification of treaties, should be changed to a simple majority of those voting in both Houses. The Senate is reluctant to give up its prerogatives in this regard.

CONGRATULATIONS TO GEORGIA

Repealing of the Poll Tax in Georgia and thereby theoretically opening the way for Negro voting, is one of the most heartening acts of the season in legislation. By recommendation of the Governor, and overwhelming vote of the State legislature, one great racial problem has been relieved in that State. May others follow suit. It is much to be preferred to constant pressure through the Federal Government.

BIRTHS

DAVIS—To Warren and Sarah Davis, a son, Howard Allen, on December 14, at Leesburg, Ohio.

FAIRLEY—To C. Vincent and Delma Fairley, a son, Michael Gilbert, on December 14, at Leesburg, Ohio.

FOSTER—To James M. and Alice Martin Foster, members of Marshalltown, Iowa, Meeting, a daughter, Linda Ruth, on January 15.

HUSTON—To Crittenden and Doris Jones Huston, a son, Neal Gordon, on January 11, at Newberg, Oregon. The mother is a member of Newberg Meeting.

MENDENHALL—To Mr. and Mrs. W. R. Mendenhall of Manhattan Beach, California, a daughter, Susan Tufts, on January 23.

ROSS—To David and Louise Ross, Ludlow Falls, Ohio, on January 23, a daughter, Joyce Ann.

MARRIAGES

KNIGHT-JOSEPHS — Florence Josephs, daughter of Mr. and Mrs. Joe Josephs of Brandon, Minnesota, and Edwin Knight, son of Mr. and Mrs. A. M. Knight of Marshalltown, Iowa, at Central Baptist Church, St. Paul, Minnesota, February 4. Edwin Knight is a member of Minneapolis Friends Meeting.

MICHENER-MARTIN — Jean C. Martin, daughter of Myrtle F. Martin of West Palm Beach, Florida, to David P. Michener, son of Paul and Margaret Michener of Newberg, Oregon, on December 17 at Yellow Springs, Ohio, according to the manner of Friends.

PEARSON-MARDOCK — Mary Belle Mardock, daughter of Lester and Viola Mardock, Wichita, Kansas, and Wayne Warren Pearson, son of Maurice and Blanche Pearson of Santa Fe, New Mexico, were united in marriage on January 29 at the University Friends Meeting of Wichita, Kansas. Robert Cope officiated, assisted by John Mills.

DEATHS

COTTON—Lois Viola Cotton on January 23 in Marshalltown, Iowa, following

a long illness, at thirty years of age. She was a lifelong invalid, but always brought cheer and joy to those with whom she came in contact. She is survived by her parents, Milford L. and Leatha Cotton. Services were conducted by her pastor, Orval H. Cox.

KIMBALL—Willard H. Kimball of Somersworth, New Hampshire, on January 14, following a short illness. He was born in Amherst, Maine, March 28, 1865 and was a member of the Gonic Friends Meeting. Services were held in his home conducted by his pastor, Russell D. Brooks, and James A. Coney. Surviving are his wife, Eva Nutter Kimball; three sons and three daughters from a previous marriage; and grandchildren.

MELTON—Laura A. Melton on January 31, at the home of her brother, H. L. Melton, in Amboy, Indiana. She was a lifelong Christian worker and taught a Sunday School class until shortly before her death. Services were held at the Amboy Friends Meeting-house, with Isaac Harris, her pastor, in charge.

SLOAN—Hazel B. Sloan on January 28, at the age of thirty-six years. She was a valued member of Marshalltown, Iowa, church. Services were conducted by Orval H. Cox. She is survived by her husband, Byron Sloan; a daughter, Mary Elizabeth; her parents, Eugene A. and Anna Brown Dart.

STAUFFER—John J. Stauffer on January 25 in Marshalltown, Iowa, at the age of seventy-seven years. He was a member of the Friends Meeting, and services were conducted by his pastor, Orval H. Cox. Surviving are his wife, Emma Buche Stauffer; four sons and three daughters.

STOUFFER—William Stouffer, aged eighty-one at his home near Wabash, February 5. He was united in marriage in 1886 with Ida Ridenour, who later became a recorded Friends minister. He held many responsible offices in the church and was for many years a teacher of the men's Bible class. A deeply concerned Friend, his contributions in worship services were a great inspiration. Services were held at Wabash Friends Meeting with J. Grant Johnson in charge, assisted by Isaac Harris of Amboy.

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TEN REGIONAL SCHOLARSHIPS of \$350 each are offered for the year 1945-1946 to Quaker boys and girls who are outstanding in character, leadership and intellectual ability, and who are prepared to enter Tenth or Eleventh Grade.

Applications must reach the School by Third Month 1st in order that arrangements may be made for the three examinations by the Educational Records Bureau which are required of all applicants. Applications are now being received. Full information may be obtained from

James F. Walker, Principal, Westtown School, Westtown, Pa.



WILLIAM PENN COLLEGE

offers seven Hagan Scholarships of \$200 each to worthy and needy students. Applications for the Academic year 1945-1946 should be in by April 15, 1945. For further information about the College write Cecil E. Hinshaw, President, William Penn College, Oskaloosa, Iowa.

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6833 or TROwbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. E. Howard Marshall, 7131 S. Eberhart Avenue. Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

Members of Chicago Monthly Meeting living in the AURORA area meet at 823 Lebanon Street, Aurora, Sunday afternoons; Bible School at 2:00 o'clock with meeting for worship at 3:00 o'clock. Roy E. Philby, leader.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a.m., Church School 9:45 a.m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship, 11 a.m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Church School, 9:30 a.m.; Morning Worship, 10:45 a.m. Herbert Huffman, Minister, Riley, 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmont Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a.m. and Bible School at 11:45 a.m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spittler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Christian Endeavor 6:30 p.m. Eli S. Wheeler, minister.

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LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Slisbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a.m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p.m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Irene D. Stranahan, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street Meetings will be held at the Friends Meeting House, 221 East 15th Street, New York 3, N. Y., from October through April, Sunday at 11:00 a.m. All welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Meeting for Worship, 11:00. George Moore, Minister.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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